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THE CHRONICLE AND DIRECTORY
FOR 1876,
With which is incorporated
"THE CHINA DIRECTORY".

THIS WORK, in the FOURTEENTH
year of its existence, is
NOW READY FOR SALE.

It has been compiled and printed, at the
Daily Press Office, as usual, from the best
and most authentic sources, and no pains
have been spared to make the work com-
plete in all respects.

In addition to the usual varied, and
valuable information, the "CHRONICLE
AND DIRECTORY FOR 1876" contains a
CHROMO-LITHOGRAPH
OF A

PLAN OF VICTORIA, HONGKONG;
THE
FOREIGN SETTLEMENTS OF
SHANGHAI.

A Chromo-Lithograph Plate of the
NEW CODE OF SIGNALS IN USE AT
THE PEAK;

also of
THE VARIOUS HOUSE FLAGS
(Designed especially for the Work.)

MAPS OF HONGKONG, JAPAN,
THE
P. & O. COMPANY'S ROUTES,
AND
THE COAST OF CHINA.

ALSO, THE
NEW CODE OF CIVIL PROCEDURE—
HONGKONG;

besides other local information and statis-
tics corrected to date of publication, tending
to make this Work in every way suitable
for Public, Mercantile, and General Offices.

The present Volume also contains a
Directory of Singapore.

The CHRONICLE AND DIRECTORY is
now the only publication of its kind for
China and Japan.

The Directory is published in two
Forms—Complets at \$1; or, with the Lists
of Residents, Post Directories, Maps, &c.
at \$2.

* * * The Complete Directories, at \$2, are
all sold, but a few of the Smaller Edition
at \$1 are still on hand.

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NOTICE.

A. S. WATSON AND CO.,
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CHEMISTS,

By Appointment to His Excellency the
GOVERNOR and Royal Highness the
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WHOLESALE AND RETAIL DRUGGISTS,
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NOTICE.—To avoid delay in the execution of
Orders it is particularly requested that all
business communications be addressed to the
Firm, A. S. WATSON and Co., or
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DEATH.

At Hongkong, on the 4th inst., Mr. THOMAS
GREEN, Superintendent Engineer of the P.
& O. S. N. Co. The funeral will leave Sunyipoo
at 4.30 p.m. this day. Friends are invited to
attend.

The Eastern and Australian Mail Steamship
Company's steamer *Brisbane*, the Ocean Steam-
ship Company's steamer *Star*, and the
steamer *Cheng-ho-kien* left Singapore for
Hongkong on the afternoon of the 2nd instant.

Sombody is much exercised in mind about
the imputation of the use of opium this
year, on account of the very dry weather, and
scarcely come up to last year's produce. It
appears, however, that the cultivation of the
opium in China is rapidly spreading, and
the Government officials evidently connive at
its production. That the soft-drugging virtue
of the Chinese paternal Government will
long be able to withstand the temptation of
realising a handsome revenue by the pro-
duction of the drug in its own dominions is
highly improbable. Since opium is largely
consumed, in spite of all decrees to the
contrary, and by its consumption large sums are
realised by foreigners, why, the officials ask,
should not China herself come into the
field and take the profit accruing from the
use of the drug among the people? If she
has to suffer the evil, why should she not
also have what gain there may be? Argu-
ments similar to these will, no doubt, in
course of time prevail over the aversion with
which the habit of opium smoking has
hitherto been looked upon by the
Chinese authorities. If the views of the
Anglo-Chinese Society for the Suppression of
the Opium Trade were at once adopted, it
would only lead to the earlier realisation of
this state of things. The demand for the
drug is, as we have before pointed out, suffi-
ciently great to create a supply in spite of
all laws for the prohibition of its use, and to
absolutely put down the practice complained
of by the benevolent but mistaken individuals
composing this society would be almost as
difficult a task for the Chinese Government to
assay as for the English Government to
at once attempt to transform our boorish
Britons into a race of teetotallers. The
demand is stronger than the power of the
Chinese Government to stop the supply. If
a time should ever arrive when the fumes of
smoke do not irritate the nostrils.

The death is announced, at Hull, of Mary
Raynor, residing in Patent Cord-plate Street,
at the age of one hundred and six years, from
"decay of nature."

An amusing story, which may be of some
profit to believers in spirits, is told by a Paris
paper. A few days ago a student died in a
student's room, and his body was buried
in a sarcophagus, and the student's friends
locked up. The same day three thieves
broke into the room, and the witness, who gave
evidence pointed out and identified their
clothing.

The case was again adjourned until 3 p.m.,
when it was remanded.

Inspector Rivers, resuming evidence, said
on the 23rd July Chinese Sergeant Hip-An
arrived at the school to inspect the students
and the police station to view
the police station mixed with other property
and the witness, who gave evidence, pointed out
the regulations are not quite clear on this
point. There is enough shipping business
to look after at Hongkong without adding this
sort of work to it.—*Vanity Fair.*

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VERY REMARKABLE, IF TRUE.—A correspondent of the *Patrimonio Argus* says that he has received, about twenty miles from Patagonia, the skull of a female child about eight years old which has two well-developed and perfectly-formed heads and necks. According to this correspondent, the necks unite where the neck joins the backbone, and from that point downward to all appearance it is the body of but one child. The two heads are called Dolly and Ollie. Dolly has brown hair, dark hazel eyes and is a blonde. Ollie has red, curly, auburn hair and blue eyes. They can each speak, eat, walk and reason on different subjects at the same time, and are well-educated and intelligent. This certainly is a great curiosity, and it seems marvellous that it has not been known before.

A LESSON IN TURKISH.

The word "Ulema" is plural, and means such persons as have graduated in Musulman law and theology in the "medreses" or schools attached to the mosques. "The people of the mosque" is another name for them. This word Soto is a corruption of the past participle of the Persian "sohle," which signifies burnt, and indicates that those who bear it are consumed by divine love. The Sotoes are taught by professors called "Khodjas," and live in "imarets" or gratuitous hotels, or the money provided by pious bequests. Their numbers are very large, not because Turks are phenomenally given to piety—but because the Moslems, that the Sotoes are exempt from military service. The Sotoes ultimately become Khodjas themselves, and Khodja, which is borrowed from the Persian, means "ruler." The "Imams," who are the veritable priests, take charge of the exponents of religion. Their name comes from the Arabic, and signifies "he who holds himself forward." Naturally they are selected from the Ulema, and from the "Adab" or "madrassas" literally chartered with administrative power—but naturally it designs no class in particular, but is applied to anybody who has acquired a reputation for purity of conduct, much as in some English countries the title captain is given for life to anybody who has been Lieutenant in the militia for three months.—Standard.

LOGIC AND ETYMOLOGY.

Many people would be amazed at the notion of a "forest" without trees; but those who have either studied the old forest laws or have mastered the geography of the New Forest on the spot know that there often may be large parts of a forest wholly treeless. "Silvan habet forta" is a Dutch proverb, which shows that there are places where forests literally change their administrative power—but naturally it designs no class in particular, but is applied to anybody who has acquired a reputation for purity of conduct, much as in some English countries the title captain is given for life to anybody who has been Lieutenant in the militia for three months.—Standard.

THE GERMAN NAVY.

German has 13 ironclads about, three of which are turret-ships—viz., the *Prussia*, *Friedrich der Grosse*, and the *Groß Kurfürst*.

The first of these was built at the private dockyard of the Vulcan Company, at Stettin, and was launched in November, 1870; the second

at Kiel, and the third at Elbing, in Pomerania.

Kiel was launched in September, 1874; the third ironclad was built at Wilhelmshaven, and launched in September, 1875.

They are full-rigged vessels, and constructed after the model of the British ship *Monarch*. There are also three broadside frigates—viz., the *Rhein*, *William*, built at the Thames Ironworks, and reckoned to be the most powerful in the fleet; the *Kronprinz*, built by the *Admiralität* at Kiel, and the *Elbe*, built by the *Admiralität* at Flensburg.

The *Rhein* and *Elbe* are built of wood.

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was launched in November, 1870; the second

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Kiel was launched in September, 1874; the third ironclad was built at Wilhelmshaven, and launched in September, 1875.

They are full-rigged vessels, and constructed after the model of the British ship *Monarch*. There are also three broadside frigates—viz., the *Rhein*, *William*, built at the Thames Ironworks, and reckoned to be the most powerful in the fleet; the *Kronprinz*, built by the *Admiralität* at Kiel, and the *Elbe*, built by the *Admiralität* at Flensburg.

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EXTRACTS.

THE CHINAMAN'S PRAYER.
"O help us, Buddha!" the hukum cried,
And his sorrowful eyes wistfully.
"Thy children are my hands;
My hands, they can not pull
What thy sons most need, O mighty god,
With them turn away thy face!"
Because we have strayed from the Flower'd Land
Have we forfeited all grace?"

"We have lost this hand in our fall of honour
That this land is free to all;

No matter what colour or race or creed,

It's free to both great and small;

We heard of a bantam hen whose field

Oppressed the whole nation;

When she laid stripes to the weak and strong
An equal shelter gave."

Yet still we stand and stink and stonk
With the workshops ruined;

Buddha, open thy life to what

Have thy chosen children failed?

Didst thou not give us a son in work,
And our only wife of life?

When these thy pits, make our marriage,

Say, didst thou not say the strife?

"They say we favour their substance, red
They did not live too poor!

We work to eat, and we eat to live;

They plied us to do work well,

And ask the small reward;

What a horrid argument have we!"

To desire the yellow hue!"

- S. P. Newsletter.

HOW TO GET RID OF FLIES.

The Rev. George Menes Drought, writing from Ireland, says—

"For three years I have lived in a town, and during that time my sitting-room has been free from flies, three or four only walking about my breakfast-table, while all my neighbour's rooms were crowded. I often congratulated myself on my escape, but never knew the reason of it until two days ago. I then had occasion to move my goods to another house, while I remained for two days longer. Among other things moved were two boxes of garments and valuates, which stood in my window, the window being always open to the full extent, top and bottom. The boxes were not gone half an hour before my room was as full of flies as there around me. This, to me, is a new discovery, and perhaps it may serve to encourage others in that, which now proves also to be a source of comfort, namely, window-gardening."

THE FRENCH SERGEANT AND WHAT BECAME OF HIM.

On the 25th of June the marquis, who had been reinforced by 2,400 men from the fleet of De Saugres, made a gallant sortie from the beleaguered fort, but was repulsed with heavy loss.

Among the captured was a handsome young sergeant of the French marines, whose appearance and manner attracted the notice of Colonel Waggoner, of the 1st Hessian Regiment, who took him to his tent,

had his wounds dressed, and treated him with much kindness, for though but a sergeant, he seemed much above his station,

having been bred to the law, yet his parents were humble people of Pau.

Long years after, when the army of France in its great career of conquest entered Hanover under Marshal Bernadotte, his "loup" was attended by Waggoner, then an aged general officer.

"You have served, I understand, in India?" said Bernadotte. "Yes." "At Coddalore?"

"Yes." "Do you remember taking in your protection?" After a time the veteran called the episode to memory, adding, "He was a fine young man, and I should be glad to hear of his welfare." "I was that young French sergeant," replied the marshal, "and now will omit no means of testifying my gratitude." And old Waggoner lived to see the marine he had protected—Prince and Marshal of the Empire, Prince of Poitevins, Crown Prince of Sweden, and finally Charles XIV. J. of Sweden and Norway."

Cassell's Illustrated History of India for June

THE CIVILISATION OF THE NINETEENTH CENTURY.

The civilisation of the age regards authority as "nothing else than numerical power and material force," obedience to it as merely a matter of convenience, and resistance to it as allowable—if successful.

The old world conception of the State was, that it was "an ordinance of God for the maintenance of justice; a figure of the moral government of the universe in this lower world; the 'majesty and power of rulers' were based upon their being 'God's representatives,' and their 'calling' was described as being 'to do all in their power for the increase of God's kingdom and the training of man for his spiritual destiny.'" In these days Lord Macaulay teaches, with general applause, that the sole function of Government is the purely material one of protecting persons and property.

Or, as another writer has expressed it:

"Men are now to be guided by their self-interest. Good government is a good balancing of men, and, except a keen eye and appetite for self-interest, requires no virtue in any quarter."

To both parts it is emphatically "marking to the disengaged," & taxing machine to the contented, a machine for securing property. Its duties and its faults are not those of a father, but of an active parish constable."

The business of the civil magistrate is no longer held to be "the punishment of wickedness and vice" or "the maintenance of true religion and virtue." Vice and virtue, religion and wickedness, are considered as altogether outside his sphere. The greatest happiness—that is, the greatest temporal well-being—is the greatest number, is the only object recognised as permissible to the legislator. The aims of the statesmen are purely material—Expediency is his test of right and wrong. The religious element is systematically snatching to the disengaged, & a tax machine to the contented, a machine for securing property. Its duties and its faults are not those of a father, but of an active parish constable."

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